shild (called Gautama, from his foster mother) astonished his teachers when he entered the schools of letters and of arms, so that they said, sarely, this is the instructor of gods and men who condescends to seek for a master." As regards the date of these legends, it is impossible to say just when this or that originated. We only know that all must have arisen during the five centuries which elapsed be tween Buddha's death, fixed by the most trustworthy data at about 543 B. C., and the formation of the Northern canon at the beginning of our era. It is certain that they never circulated in the lifetime of the teacher, who would have rejected all such appeals to the miraculous. Buddha himself never refers to them, and it is equally noteworthy that Jesus Christ does not silude to the supernatural occurrences connected with his nativity which are recounted in the first and second chapters of Matthew's and

Luke's Gospels. Let us see now how these mythical accretions. which gradually encrusted the true blography of the holy man of India, are treated by Mr. Arnoid. Here, for example, is his version of Buddha's incarnation, when watching from the sky the tangle of earth's miseries he willed to

go again to help the world: That might the wire of King Suddhodana Next He Queen, where he said her Lord. Dreamil a straine dream-

Awaked, miss beyond mortal mether's filled her occass, and styr field the earth a lovely light. For word the morn. The strong hills shook; the waves sank labed; all movers that blow by thay cause forth cank labed; all movers that blow by that A twee high nowe, down to the farthest hells

Passet the Queen's loy, as when warm sonshine thrills

Woodshounds to gold, and into all the deeps

A bailer whicher pierred. "Oh ye." It said,

"the deed that are to live, the live win die.

Per me and nor, and hope! Buddha is come!"

Wherea to Limbes numberless much reace.

Spread, and the world's heart throband, and a wind blew

With unknown freshness over lands and seas.

When in due time the boy thus harbingered and thus conceived was born to Maya, there came, as we have said, "merchantmen from afar bringing, on tidings of this birth, rich gifts on golden trays:" and it seemed fit to call this child of the people's hope the Prince Savarthasiddh-"All Prospering"-which we find in the poem abbreviated to Siddartha. After eight years have passed the King bethinks him to have Siddartha taught the Brahmanie lore, together with the accomplishments of the warrior caste, and seeks out for that purpose a certain sage, accounted " the wisest one, the furthest seen in scriptures, and the best in learning, and the manual arts, and all. We pass over some interesting scenes, in which the post exhibits a curious acquaintance with Rindu science, including the elaborate methods of enumeration and measurement, and in which the Prince approves himself the "teacher of his teachers." We come to an occurrence that first disclosed the breadth of Buddha's benignant mission, which comprehended, as we know not merely men like those of other evangelists, but the lower animals, and all beings that have conscious life. It befell, we are told in the royal garden, on a day of spring:

A flock of while swame passed voyaging north former nest places on Humain's breast.

And Devadatta, cousin of the Prince.
Fronted his box and loosed a wifin shaft.
Fronted his box and loosed a wifin shaft.
Fronted to globe upon the free blue road,
So that it fell, the bitter arrow fixed.
Each searlet blood gouts staining the pure plames.
Which seeing, Prince Siddartin took the bird.
Tenderly up, rested it in his lane.
Bitting with knees crossed, as lared Buddha site.
And, worthing with a touch the wild thing's trians.
Composed its ruffled vans, calined its quick heart,
Caresed it into peace with light kind pains.
As sot a plantain leaves an hour unrolled.

But while the boy's hand draws the steel poin from the wound, and seeks with honey and cool leaves to heal the smart, his cousin claims the bird as being the lawful prize of him who fetched it down. The young Gautama's de murrer is set forth in a passage of so much ten derness and beauty that we must be permitted to cite it at length:

Then our Lord
Laid the awan's neck beside his own smooth cheek
And gravely space. "Say not the bird is mine.
The first of my read threes which shall be mine
By right of mercy and love's lordiness.
For more is now, by what within me stirs. For all with now, be what within me sitrs. The sit was been commission unto men. And he a sievenhiers world subterpreser, about he a sievenhiers world subterpreser, about his wicers of the do weer. Not man submer, but, if the Prince disputes, Let him submit his matter to the wise. And we will want their word. So was it done; In oil invant the business had debate. And many thought this thing and many that, This the aright the savier of a line. Owns more the latin thing them he can win which the submit to slay—the slay he can win which we will be submit to slay—the slay he can win a line of the latin thing them he can win which we have the latin thing them he can win which we will be submit to slay—the slay he can win the King Boulet out the sage for honor, he was cane; and some us saw a bound state he king boulet out the sage for honor, he was cane; and some us say a bound of such had when the King Boulet out the sage for honor, he was cane; and some us say a bound state wilde both—The gas we have cuttines thus. So our Lord Buddh Began his works of mercy.

As the son of a king. Siddartha is brought up in all the luxury of an oriental court, but his wistful and meditative ways alarm his warlike father, who has no mind that any son of his abali tread the path of self-denial, wherefore boy's punsive moods may be dispelled, and his feet turned into some road befitting his years and station. The eldest of them suggests what beassures the king will cure these thin distempers, and that is to weave the spell of woman's wites about the young man's heart;

Pint true sort wines and pretty playful wat.
The Monthly we cannot stay with brazen chains.
A girl's four lightly times.

So they devise a plan by which, unconsciously, the Prince shall choose a bride and cheat himself into happiness. A festival is arranged. m which the loveliest maidens of the realm are made a more titors in youth and grace, and as prises from his hands, certain of the counsels are durined to mark "If one or two change the fixed scalness of his tender check." Vet we are told that the beautious march was ending and the prizes spent, while still the Prince sat Dassichiess, when last Core young Yandhara, and they that stood Nearest Saldartha you the astrony to a

Severe technicities was the presented. A form the results of the results girl approached. A form the results mould, a gast user Parvad's. For each third is in love time and so tair where examples in the species and she alone that the species and she alone that the species and she alone the results that years her politically consider breaktable. It has been specified, by a fact the species and the species of the species of the species of the species of the results of the species of

Yasa ara is given to the Prince, and it is worth heating that Gautama has but this one wife, thus lending to monogamy the sanction of example, though polygamy was afterward tolerated by Buddhism in countries where the practice was firmly rooted. Meanwhile, however, the boy's father does not trust to love nione, but greates a species of walted pleasureplace, like the Happy Valley of Rasselas, from which the sad sights of the world, and every suggestion of death, or age, sorrow, or pain, or sicanes are studiously shut out. Three times. er, at his desire, the young Prince is suffored to pass the boundary, and is roused from his epicurean existence by three incidents, viz., the sight of an old man tottering under the seight of years, of a young man tossing in the faging boat of fever, and of a corpse lying expercel by the ron bide. When he learns that old age and suffering and dissolution are the surlot of all, his sadness is alloyed with no selfish district escape from such miseries, but seems to ran only from intense sympathy with the others. Henceforward the comforting of mankind and the deliverance of the world from the panes and mockeries and despuirs of trius it it's become his dominant aims:

Sintaring with divine tears to the aks. The said to the said to aky, the said to On the transported, the control of t to his e the nicetary the tell is rent these men a rest and a second to and and sold there should be being to the being th

Very striking is the account of the temptations which caveron the young Prince, and tend to shake his purpose to forego the delights which make his present home a paradise, and fare forth into the waste, seeking wisdom, after the thanner of holy men, in hunger, and naked- in the council of fallen angels, Beliai devises

ness, and pain. Especially touching is the scene where he takes leave of Yasôdharn, who is about to become a mother. She has wept herself to sleep, and, stirring in her slumber as if at the passage of some dream, her lips half framed the words: "The time-the time is ome!" Whereat SiddArtha turned:

framed the words: "The time—the time come!" Whereat Siddartha turned:
"I will depart." he spake. "the hour is come! Thy besider line, dear sleeper, summon me. To that which saves the carth, but sunders us; And in the silence of von say I read.
And in the silence of von say I read.
And in the silence of von say I read.
And in the silence of von say I read.
And in the silence of von say I read.
And in the silence of von say I read.
And in the silence of von say I read.
And in the silence of von say I read.
Which was the mine; I lay saids those reclima.
Which was the mine; I lay saids those reclima.
Which was the giral mine of my name. I choose from victory to victory, till earth.
Wears the red record of my name. I choose from victory to victory, till earth.
Wears the red record of my name. I choose from victory to victory, till earth.
Was the red record of my name. I choose fill and me prooder gard than on the same of the world.
My dwelling, and its mean that the charitable of the company of the said of the world.
My dwelling, and its mean that the charitable of the min dim cave lends on the juncie blash.
This will I do, because the world cry.
Of the and all first living cometh up into my ears, and all my soul is tuil.
Or pity for the sekiness of this world:
Which I will lined, if healing may be found.
By attermost renouncing and strong strile.

This will I do, who have a realm to lose,
Because I lave my realm, because my heart.
Because I lave my my and the heart with the heart with the heart with the heart with the my my world and the my my my hear

Then passing through the barred gates of his pleasure place, and riding far enough from the city to baffle pursuit, he dismounts, strips himself of his princely robe, and putting on a mendicant's dress takes an alms-bowl to beg his daily bread, and determines henceforth to be known by no other name than Sakya-Muni, the Recluse of the Sakyas. To attain the enlight enment for which he had renounced the pride and joys of life, he first studied under the Brahmins, but got no help from books. He next joined a group of ascetics, but after six years' patient endurance he found that the road to wisdom did not lie through extreme austerities. Accordingly he forsook them, and announced moderation in all things, or a medium course of discipline, as a fundamental principle of his system, declaring that "the man who would discourse sweet music must tune the strings of his instrument to the medium point of tension." Meanwhile his reputation as a sage and holy man had waxed so high that a neighboring monarch offered him a share in his kingdom, and he was constantly approached by poor and rich for counsel and consolation. It is to be noted, however, as a characteristic feature of his ministry, that neither at this time, nor at any period of his life, did he exercise or claim the power of interfering with the normal course of nature. Miraeles, indeed, were imputed to Buddha by the legends that grew up in later ages among corrupt and degenerate votaries, but there is no trace of them in the early authentic record. It is a distinctive mark of Buddha's mission that he neither assumes to be invested with supernatural gifts, nor to speak from inspiration. What he achieves he achieves simply as man and affirms that as much can be done by any of his fellows who can as utterly throw off the thraidom of the senses and reach the same unseifish beights. When some enthusiast sought sign from him to convince the people, he answered: "The miracle my disciples should show is to hide their good deeds and confess their shortcomings." We have pointed out that Buddha's gospel

differs from all other faiths, in that its errand of love and pity is not to man alone, but to all entient things. It is one of his cardinal tenets not only that it is infamous by the sacrifice of animals to seek favor for ourselves at the cost of another's suffering, but that it is a brutal abuse of force, and a slur on the bounty of earth's granaries to slay animals for food. The logical consequence of animal sacrifice was depicted in these words: "If a man, in worshipping the gods, kills a sheep of price, and so does well, why should be not kill his child, his parent, or his dearest friend by way of offering, and so do better?" Buddha's teaching on this head is finely paraphrased by Mr. Arnold in another passage of his fifth book, where the Reciuse of the Sakvas enters the pal ace hall of Bimbasara at the hour of sacrifice and sees the priest's knife drawn to strike the victim. Then Buddha softly said:

The thin not write, creat King !" and therewith loosed The whitin's hands, none staying bith, so great It's presence was. Then, craying cave, he spake to side, which all creatings eave and strive to keep, the which all creatings love and strive to keep, wonderful, dear was pleasant other each give to the meanual; yea, a boon to all Where paty is, for pity under the world Soft to the week and none to the strong that the week and none to the strong that the week and not to the strong. Where paty is, for july unskes the world.
Sort to the weak and since for the strong.
Into the direct law of his disck by leak.
Soft place direct law of his disck by leak.
Soft place direct law of his disck by leak.
For mercy to the gods, to interches,
leading as rate to those; albeits all like
Is intect and is those; albeits all like
Is intect and is those; albeits all like
Is intect and is the above the work and set
Fract tries upon the banks which marker them.
Items sicken his because, we shall appear to the first
Item presidence where them are considered in the first and a
Interchange with charged partner of the first all and a
Interchange with charged partner of the first all and a
Item presidence where them becomes be liked
Item presidence with charged partner the bright
White soil out fairly went on the law land
Item can be and the state through by liked
Item rate all and fairly continued they of beeds,
bloodbes and outer, the golden grant, bright fruits,
sevent here as wight even by all the waters when the same
and flower as wight even by all the waters when the same
and the middle goldence were compress them. And dismo away the sheel of Southley.
And threads the and heat day passed a decree
Prodiamed by criers and in this was graved
On rests and column. Thus the Knors will late
There hat been simplify for the sacrifice
And skyring our trement but however, in none
Shall sain the hinsel of the more sain none
Shall sain the hinsel of the more than the is one,
And mercy comett to the merchan.

It is a mistake to suppose that the exceptional benignity of Buddha's ereed in this particular was an inevitable corollary from his doctrine of transmigration. He did not invent, but merely ratified that belief in metempsychosis which in is day was universally held in India, but where, nevertheless, the slaughter of the lower animals, for one purpose or another, knew no other limit except the purse of the slaver.

At length, after years of travail, when his eyes are dimmed and his strength spent, the truth i revealed to Gautama. We are told that the day of enlightenment came as he was seated, one evening, under a banian tree which for centuries afterward was an object of pilgrimage and of which a branch, transplanted to Ceylor 245 B. C., took root and grow and is still extant, being unquestionably the oldest historical tree in the world. The supreme moment was preceded by a touching temptation-a peasant woman leading her little child by the hand to offer food to the holy mun, and thus carrying back his thoughts to the home he had left. But with the drawing on of night comes the supernatura side of the struggle, which is described with al the wealth of oriental imagery. Mara, the demon of love (who corresponds to Milton's Belial, in "Paradise Regained"), with his daughters and angels environ and caress him The Buddhist account of this conflict between The Saviour of the world, and the Prince Evil "is treated with such singular vigor by Mr. Arnold that we propose to contrast it with a passage in "Paradise Regained," in which the reader will remark a certain resemblance. In

the poet's parrative Buddha has already repeiled some of the subtlest spirits of evil-the in of Self, the Sin of Doubt, and Superstition disguised as Fauh, when there draws nigh a braver tempter. "The King of passions who hath sway over the Gods themselves:" Bands of former from came lots that fourly prace Bands of fright shapes with heavy dy class and hos margine in force whereas the prace of love

Three hypped to Bankth
Ot lost delibera and free manufacturin man
Findell in institut words the present take
I these delibera and free manufacturin man
Findell in institut magnet in the Origin with worlds
That are the a leiber, losting from a tripicale
in Breety, and the many largest laterance
Laws a rulers on w. oil towards the said in more high
Those is there are well as the largest largest
largest in the largest and whether we have lines
the short of the leiberal deliberation of the said
translation to the specialistic bloods we depend by will
translate to the leiberal displaced we subject to will
the first tree to a see with a short of the largest largest
the first tree to a see with a first of a city.
The first tree to a see which see it of a rule was a
large removed and words a thought week.
For which the world was then we show and a rule was a
So sain the world was a vicin one warm kins?
So sain the world was a vicin to me warm kins?
So sain the world was a vicin to me warm kins?
So sain the world was a vicin to me warm kins?
So sain the world was a vicin to me warm kins?
So sain the world was vicin to the world being and
the world was vicin to the world warm kins?
So sain the world was the world was a vicin to the world was
the washing and concealing the durat hole
which sail was succeed to place the farmous lines in the

Beside this let us place the famous lines in the second book of the "Paradise Regained," where

neans whereby the Saviour of Mankind may be seduced from his blet mission. It is curious to note how wholly lacking in pictorial power is the Miltonic sketch, the emphasis being wholls aid on subjective offects:

Bet women in his eye, and in his walk, Among daughters of men the fairest found; Among daughers of ones the fairest round; Among daughers of the same services assisted for a state around sky; more like to gashlesses. Then more sky; more like to gashlesses. Expert in amorous arts, embanilize tongues Permastee, virgin manesty with mild. And sweet allayed, yet berrivide to approach, Skilled to retire, and in resigning draw. Hearts after them, tangled in amorous nets, Such object but the owner to soften and tems fleve tenter, smooth the ruggedest brow. Emerge and with voluntural hope dissolve. Draw out with credulous desire, and lead. At will the manilest, resoluted threast, As the magnetic hardest from draws.

With the dawn the conflict ended, and Buddha's mind, unmoved from its fixed purpose at length beheld the way of enlightenment and salvation for mankind. What was this "way" by which men should escape the griefs of age. disease, and death? It lay, we are told, in these four "Noble Truths," viz., that sorrow exists: that sorrow waxes and accumulates through desires and cravings after objects of sense; that sorrow may be extinguished by entering on the "Four Paths," and that these paths of safety are perfect doctrine, perfect will, perfect speech, and perfect deed. These truths, absorbed and developed to their consummate flower in practice, conduct to the repose and the beatitude of Nirvana, Before looking at the noble and winning forms which these conceptions take in Mr. Arnold's poem let us glance at a few of the points brought out by Dr. Beal in his analysis of Buddha's system. The right doctrine contemplated is not to be acquired from books nor evoived from metaphysical speculation, but to be gained through the purification of the mind from all unboly desires and passions. In Buddha's view, the perfection of wisdom is indistinguishable from the perfection of goodness. Flawless goodness once attained, the soul has no longer any need to be born again, and passes into that rest which is the perfection of being. In other words, Buddhism is a religion of ethical self-perfection, based upon the corner stones of self-conquest and selfsacrifice. Self-conquest is to be compassed by the observance of the five commandments, which we will cite presently in Mr. Arnold's paraphrase. Self-sacrifice is to be shown by a limitless charity, a devotion to the good of others which rises to an enthusiasm for humanity, and an unwavering kindness to all entient things. The motives to the practice of this religion are addressed partly to the egoistic hope of individual melioration, and partly to the altruistic sentiment of sympathy. Not only does each man, by a life of beneficence and self-control assure himself a more thoroughly purged spirit in the next stage of existence, but the sum of human weakness and human misery has been diminished. Each new birth is conditioned by the Karma—the aggregation of the merit and the demerit of previous births. Moreover, we are collectively that which the last generation has made us, and the next generation will be that which we now make. What is this but a recognition of the two factors, heredity and environment, for one of which we are wholly unaccountable, whereas most modern scientists agree with Buddhathat we can to an appreciable extent, adjust and modify the other. Comte's Religion of Humanity" contemplates nothing eise than such a strenuous and concurrent improvement of our material and social and ethical conditions as shall inure to the steady clevation of the race. That sympathy plays a far more active rôle than egoism in the Buddhist system is attested by the fact that its founder did not preach or sanction the destrine of conscious transmigration; it is only in Nirvana or rather in that penultimate state of absolute perfection preceding absorption, that the good man's vision is quickened to perceive the steps of his painful progress. But dominance of the altruistic side in Buddhism is best shown by its failure to long commend itself to that stubborn individualism which is the distinctive trait of the Arvan Folk geist or race spirit. In its Indian birthplace scarce a trace of it survives, and though its millions of devotees spread from the Straits of Malacea to the Kara Sea, and from Japan to Swedish Lapland, they do not include a single people of Aryan origin. By a curious parallel in the history of the great rival faith, Chris tianity was rejected by the Semitic nation which gave it birth, and it has failed to main tain a firm and fruitful life among those more or less Semitized communities of western Asia and north Africa where it was first planted. We may add that the only Aryan religion which has held its ground in the land of its na-

vity is the Brahmanic system, which in its easte institutions exhibits the most stupendous embodiment of human selfishness. The first seven books of the poem, as we have said, are mainly narrative, and with them "The Light of Asia," regarded as an opic, is rounded to a close. The eighth book is devoted for the most part to an exposition of the Baddhistic philosophy and ethics, and here the render's power of comprehension and assimilation is signally assisted by the author's intuitive grasp and diagrative imagery. It may be that all students will not concur with Mr. Arnold's conception of Nirvana, or with his estimate of the Buddhist system as a means to the regeneration of human life, but it will be frankly conceded that he has approached his theme in that appreciative artitude and that reverential spirit which, in the presence of vast facts, supply the torch of insight and the key of veritable knowledge. Let us yet find space for some citations from that large discourse delivered on his late homecoming by the holy man of India in presence of his father's court, his child between his knees, and his beloved Yasodhara at his feet, Here, for example, are the five rules fashioned to guide aright amid the entanglement and stress of daily life," the first true footfalls in the Fourfold Path."

Kill not, for Pity's sake, and lest ye slay The meanest thing upon its unward way. Give treely and receive, but take from none By greed, or force, or fraut, what is his own. Bear not false witness, slander not, nor lie; Truth is the speech of inward purity. Shun drugs and drinks which work the wit's abuse; Clear minds, clean bodies, need no Sana juice, Touch not thy neighbor's wife, neither commit Sins of the flesh uniquend and unit.

The following lines interpret Buddha's recognition of household and social duties, and of the modest paths in which the mass of mankind

must walk: Manifold tracks lead to yen sister-peaks, Around whose snows the rided clouds are curled; By steep or gentle stopes the climber comes Where breaks that other world.

Strong limbs may dore the ringed road which storms, Souring and perious, the mountain's breast! The weak must wind from slower ledge to ledge, With many a place of rest. Dear is the love, I know, of Wife and Child;
Person the trients and positions of your years;
Furnital a good how spentic charties;
Valw, though firm set, its bears

Live-ye who musi-such lives as live in these; Make golden stairways of your weakness; rise By daily enough with those phantasics To to eller verifies.

So shall we mass to clearer heights and find Easier accents and lighter loads or sin. And larger win to burst she bonds of sense, Entering the Path.

And here, finally, is Mr. Arnold's account of the philosophy of the Karma, or law of retribu-tion, which teaches that no deed or speech or thought is sterile, but must figure somewhere on the debit or the credit side of humanity's

The looks say well, my brothers. Each man's lite The broom around bring of the gradual wasa, The broom around bring of the gradually wasa, The bryone (t) it breeds bries. It has who assets, marriage wheneve were springs, Evaluated a fine angle of relating to page Historical description of evaluations of the Last beaver great to take whenever.

It making more to been by those while purps.
The description of self-turble complete bloods.
But the distribution by two courses of offices.
Noticed too series and goods. If he shall day by day dwell merciful, Hely and fact and kind and true; and rend Destriction while it charge with breading roots, This even the have earl;

He—dring—teavels as the sem of him.
A life-count closed, whose the are dead and quit,
Whose whole a quite and mustry, far and wear,
So that fruits tollar. No need bath such to live as ye name life; That which began in him when he began

Is finished: he hash wrought the purpose through. Of what did make him Man. Never shall yearnings torture birs, use dua Brain him, nor sche of earthly foys and woos Invade his asis eternal peace; nor deaths And tives reour. He goes

Unto Nirvana. He is one with Life.
Yet lives not. He is bleat, coasing to be.
On, near poden, on? the Develop slips
Life the shrinking man.

The last stanza embodies Mr. Arnold's conception of that ultimate state held up by Buddha as the goal and crown of perfect living. We need not say that Buddha's meaning has been variously expounded at different epochs and by different schools of commentators. The sublime but nebulous and elastic thought of absorption and repose lends itself to many definitions, and should doubtless be credited with much of the marvellous assimilative power exhibited by Buddhism. Mr. Arnold's interpretation, he tells us, is not only the fruit of considerable study, but of a firm conviction that a third of mankind could never have been brought to believe in blank abstractions, or in nothingness as the issue and crown of being His own view is further emphasized in the fol lowing six lines, with which our quotations from this remarkable book must end:

If any teach Nirvana is to cease, Say unto such they lie.

If any teach Nirvana is to live,
Say unto such they err; not knowing this.
Nor what high shipes beyond their broken lamps,
Nor libries, timeless bines.
We must now take leave of a poem which we renture to affirm will be held precious by more than one generation of Englishmen, Soldom in our day have so large poetle gifts bee turned to such high and admirable account as The Light of Asia." Alike by its scheme and its execution, by the charm of its technical felicity and the capacious purport of its tneme, this poem claims no minor rank in the list of Vnglish epics. It is a work of thought and learning, and it is a work of art. There seems to be an exquisite propriety in such a tribute from an English hand to the greatest name of India. It constitutes a fitting monument to one of the most gracious, beneficent, and majestic

DEVELOPING THE MUSCLES.

lives which have dignified humanity and

helped to purify the world.

TO THE EDITOR OF THE SUN-Sir: Can you intorm me which is the best method of developing one's absolute for all belief games?

NEW YORK, Oct. 6.

NEW YORK, Oct. 6.

This is a difficult question to answer. Athlotic games cover a large field. To excel in some requires great strength in the arms; others call on the legs for endurance, while all demand corporeal vigor and activity, a sound, brave heart, and strong lungs, with free action of the breathing powers. A clear intellect and quick wit are also necessary adjuncts for a successful enreer in the athletic world. Assuming that Mr. Eddy, as a reader of THE SUN, possesses these qualities, all that is necessary to bring them to perfection is a proper course of training. The art of training consists in purifying the body and strengthening its powers. This was known to the Greeks and Romans. Bules of regimen and exercise were always prescribed by them to candidates for gymnastic celebrity. The manner of training adopted by

prescribed by them to candidates for gymnastic celebrity. The manner of training adopted by the ancients bore a slight resemblance to ours, and some of their customs have passed down to us through English pedestrians and boxers.

Perhaps one of the most effectual methods of training was that adopted by Capt. Barciav, eightly years ago. He was an English greatleman of education, with a strong love for outdoor sports. Some of his athletic feats imusily pedestrian) have never been excelled to this day. His usual rate of travelling on foot was six miles an hour. It was a favorite amusement with the Captain to walk from twenty to thirty miles before breakfast. His step of walking was to bend forward the body and throw its weight on the knees. His step was short and raised only a few inches from the ground. He always walked in thick soled shoos and hambs wool stockings. In 1796, when 15 years of age, he won 100 guineas by walking, fair heel and too, six miles within an hour. At the age of 29, white training for an extraordinary feat. he walked one hundred and ten miles in nine, hours, in the open air through the rain and mud, wearing his overcont. In one of the hours, in the open air through the rain and mud, wearing his overcont. In one of the hours, in the hours, over the hilly reads of Aberdeenshire. In the fall of 1808 he walked 1,000 miles in 1,000 hours, in the rain a great part of the time, on Newmarket Heath. Surgeon Standivor said that he could have continued two weeks tonger.

Capt. Barelay regularly exercised in walking, rowing, bowling, cricket or cackets, moderately at first and gradually increasing as he proceeded in training, when the object in proceeded in training, when the object in the content of a training as he proceeded in training, when the object in the content of the captain of the sain of the action was tendented to me, when the proceeded in training as he proceeded in training, of a training as he proceeded in training, of a training as he proceeded in training, of a training as he proceede

proceeded in training. When the object in view was the accomplishment of a great pedes-trian match his regular exercise was about twenty-four miles a day. He rese at 5 A. M., ran half a mile at the top of his speed up hill. and then walked six miles at a moderate pace. before taking his breakfast of Jean beefstock or mutton chops, underdone, with stale bread and a little pure old beer. After breakfast another walk of six miles at a moderate page. At 12 he undressed and went to ben for half an hour On getting up he walked four miles and returned by 4 to dinner, which consisted of the same fare as his breakfast. Shortly after dinner he resumed his exercise by running half a mile at too speed; then walking six miles at a moderate pace. After a rest he retired at 8, and the next morning proceeded in the same manner, keeping it up for three or four weeks. Then the pedestrian ran four miles in flannel to produce profuse perspiration. On returning he drank one pint of hot liquor composed of one ounce of caraway seed, one-half ounce of coriander seed, one once root liquorice, and one-half an ounce of rock candy, mixed with a quart of eider boiled down to a pint. He was then put to bed in his flannels, covered with half a dozen blankets, and left to perspire for half an hour. Then he was rubbed perfectly dry, wrapped in an overcoat, and sent out for a gentle two-mile walk before breakfast, which, on such occasions, consisted of a ronsted fowl. This was continued once a week for three weeks, the last sweat being taken a few days before the performance. Veal, lamb, vegetables, and fish were excluded from his diet. Also eggs, except the yolk, taken raw in the morning, Ardent spirits and milk were prohibited, and water was never given alone. Very little drinking

was indulged in. Training for pugilism was nearly the same as for pedestrianism. Its beneficial effects were demonstrated on Crib, the champion of Engand, preparatory to his battle with Molineaux 1811. The champion had grown corpulent, full of humors, and respired with difficulty. A long walk distressed him. By following this training process eleven weeks, and shooting in the highlands a week or so before the fight, he reduced his weight from sixteen stone to thirteen, five pounds, his skin became clear as satin, and he reached the pitch of condition, vanquishing his antagonist after a hard battle.

The late Hon, John Morrissey's treatment for getting himself in prime condition was by begin-ning with a black draught, and taking eight hours' regular sleep at night. In the morning he drank a glass of eider with a raw egg in it. He would walk a rolle before partaking of his breakfast, which consisted simply of lean beefsteak, stale bread, and a little water. For dinner, lean roast beef, with stale broad. A brolled mutton chop took the place of the steak occasionally. He used northenlants, and cachewed smoking and chewing. The only regentles he are was a raw onion occusionally, and balled polatoes in the average after a sponge teth.

Any intelligent type east will inform our correspondent how test to develop the powers of his body in conformity will his thick and constitution. There is danger in training to those however. Many man love ded sectionly wills in the profile of their streams, these as being in the profile of their streams, these as being both the similar both a young tone last year. He fitted with his hands alone for the of perion, and had a record of turning 205 back somers mults from the face inside of fifty the windless. Monsen Ernest, a Norwegian runner, who was employed in Europe as a bearer of war despatches, is said to bave run from Paris to Massew, 1,700 miles, in thirteen days, and to have performed other marvellous feats. He was found dead, learning against a palm troe, while on a long journey.

THE SOUTHERN WAS RECORDS. Ex-Canfrderate Generals Turning Over their Official Papers to Gen. Wright.

Official Papers to Gen. Wright.

From the Star this morning dropped into the large building on G street, corner of Twentieth, where the official records of the late war are being compiled. Gen. Marcus J. Wright, who is engaged in collecting the records of the Confederate side, was found in his office. He said: Very many of the most valuable official papers of the Confederate army were lost or destroyed in the general breakup and surrender. Our purpose is to get copies of all such papers, and thus make complete the official record of that sade. Such of the papers as were preserved were obtained by the Government, and I was appointed to procure duplicates of these that were lost."

"But how do you get these duplicates?"

"From the officers of the Confederate army. They preserved copies of every report, every official naper they sent to Richmond, and many of them kept copies of overy official letter they wrote."

"Do the ex-Confederate afficers give their files up to you?"

of them kept copies of every official letter they wrote.

"Do the ex-Confederate officers give their flies up to you?"

"On, yee, As a general rule they give them to us, but where any of them have papers, they wish to keep they allow us to make copies of them, and we return the ortainals. Gen. Joseph E. Johnston turned over to us his entire records, containing all his reports, official letters, and reports of his subordinate officers. I have also all of Gen. Pemberton's papers, and that gives us a complete official record of the Yieksburg campaign as conducted on the Confederate side."

"Did they turn over their papers entirely to the Government?"

"Yes. We preserve the papers, and they are accessible at all times to those gentlemen, if they should wish to see them or make copies. They give them to us very willingly, as it relieves them of the trouble and care of keeping them, and does not deprive them of any use they would want to make of the papers. We take every precaution against loss by fire or otherwise of the papers we get. We have printed copies of each one made, and eighteen or twenty copies are distributed around among as many of the departments and other Government buildings, so that in case of fire we are certain not to have them all destroyed.

"General, these records are to be published by the Government, are they not?"

"Yes, sir; that is what we are collecting them for. The purpose of the Government as not other public documents, and the usual number distributed among the departments and members of Congress. Then the law provides that the work shall be stereotyped and sold to the public at the cost price of printing, so that any one can obtain the work at congeratively little cost."

"Will the records be edited?"

"Yes; separately, and in consecutive volumes."

"Will the records be edited?"

"We have records be dited?"

"Will the records be edited?"

Yee: separately, and in consecutive volumes."
Will the records be edited?"
No. not at all; simply compiled so as to present, in the orier in which they were issued, the official reports, letters, orders, &c., of the war. The compilation is in charge of Col. R. N. Scott of the Third Artillery, U. S. A., and a man better qualified for the work could not have been selected."
Hew long will it take to finish up the entire work?"

"How long will it take to finish up the entire work?"
It will require several years more to complete the work for all the years of the war."
Haven't you recently returned from a collecting tour in the South?"
"Yes, sir: I got back a few days ago, and I obtained a number of very valuable capers. I first went to see Gen. Joseph Wheeler, in Alabama, who commanded the cavalry of Brugg's army. He gave me his entire the of papers and reports, covering the time from his entry into the Confederate service until the close of the war. I next visited the Indian Territory, and got a set of papers covering the military opera-

SWEARING A CHINESE WITNESS. Me Cuttee Chickee's Bend off; Me Tell him

Damile, Me Go Down Stuirs, Sabbe." From the Sun Princisco Post. The Ah Pak Chinese habeas corpus case, an application to r lease Sing Fung, a young Chinawoman, from the cluthes of a bar known as 50 Que, in whose custody she was alleged to be, was resumed in the County Court this morning. The unnouncement made several days and, that the ecremony of swearing the witnesses would be performed in the Chinese basilon, attracted q at a a crowd to the Court. P. Cummons appeared for the respondent and W. H. Chamberlam for the petitioner. Mr. Cummings argued at length against the barbarous method of swearing witnesses proposed by counsel, and quieted extractioner. Cumhers's Encyclonedia "to show that almost every mation, modern and ancient, invariatly insisted upon people of other nationalites conforming to treir mode of administering ouths. Although frequently requested to confine numsed to the The Ah Pak Chinese habens corpus case

upon temper of other nationalties conforming to their medeof administration outs. Although frequently requested to confine times to the text, the counse could not be got to do it. Finally the Jadge said: "Mr. Clerk, enter a fine of \$50 against the counse for contempt of court." Mr. Cummings closed his encycloped and said down without uttering a word. Judge Wraght then directed Counsellor Chamberlain to bring on his each or something to that effect, and in response the afterney made a dive for the rear of the court room, and in a noment returned with a buset, a hare butcher kille and a sack made of matting, from which emanated a decidenty lively cackling.

Your Honor," said Mr. Chamberlain, "we don't want to spatter the blood around. "How'll we prevent that?"

"I don't know," responded the Court, drawing away out of range.

A lively collegity outsued between the Chinese interpreter, the witness, and the Chinaman, who insisted upon being swort in the Oriental fashion. What it was sil about was wholly incomprehensible to the Court and the other barbarans present, but the manner of holding the pullet about to be sacrified in the interests of truth appeared to laive something to do with it. The woman, who at first did not want to be sworn in the genuine heathen style at all, finally concluded to deep plate the recorder, provided one of the Chinaman held it. This modification of the orthodox method, which requires the party afficiency was accepted, and after some further discussion and the further conversion that

of the orthodox method, which requires the party afficulty to touch the chicken before the decapitation, was accepted, and after some further discussion and the further concession that the chicken's neek should be bed against the rim of the bucket, the woman was sworn, the cierk propounding the following cath, which was translated by the interpreter?

"You do solemnly swear that the evidence you will give in the issue now bonding shall be the truth, the whole truth, and nothing but the truth and, if I tell a he, may my life be as the checken."

The response was a stroke of the knife, which only partially severed the chicken's head, whereupon the woman drouped the state. The crowd of Chinamen earnestly gestientated and protested that the oath wasn't properly administrated, and the woman drouped the state. The chicken, raumed it into a backet, and held it there until its struggies had ceased. The woman then nonated the stand, but a skilful fire of eresequestons builded to check any head of the mean then nonated the stand, but a skilful fire of eresequestons builded to check any head of the where about of Sing Fains, the massing maiden. Some of the questions she proteinled up to understand, and it such cases she invalidity trake out with. Mu no damon tood Me that of the Microston, and it such cases she invalidity trake out with. Mu no damon tood Me that of the Microston, and it such cases she invalidity trake out with. Mu no damon tood Me that of the Microston, and it such cases she invalidity trake out with. Mu no damon tood Me that of the Microston, and it such cases she invalidity trake out with. Mu no damon tood Me that of the Microston of the prestions she proteinled to the content of the tell him define tell him dandle are git down states sable." The disputer in it microston as means of the microston of the prostons.

Has linger Put his Hand in his Pocket?

Fronte & Low Transformal

At Soldin, the other day, an old soldier

resided a state of the state and flower off of the state of the state

Temperance Lecture. Fram the New Orleans Pirayuna. An old man with a brilliantly red nose should not be hold up as a shining example for young men.

AM ALASKAN GLACIBE. Pinching Pinwers from the Edge of the Mighty Mass of Ice.

of the wall.

The whole front and brow of this majestic The whole from and graphy of the whole from an are of yawning chaems and crevisses, and a bewidering variety of strange architectural forms, appalling to the strongest nerves, but novel and beautiful beyond measure—clusters of glittering innectipped spires, gables, and obelisks, bold outstanding bastions and plain mural cliffs, boid outstanding bastions and plain mural cliffs, adorned slong the top with fretted cornice and battlement, while every gorge and crevesse, chasm and hollow was filled with light. The day was warm, and back on the broad waving bosom of the glader water streams were outspread in a complicated network, such in its own frictionless channel cut down through the norous decaying ice of the surface into the quick and living blue, and flowing with a race of motion and a ring and gurgle and flashing of light to be found only on the crystal hills and daies of a glacier.

Along the sides we could see the mighty flood grinding against the granite with trementous

Along the sides we could see the mighty flood grinding against the granite with tremendous pressure, rounding the outswelling bosses, deepening and smoothing the retreating holiows, and shaping every portion of the mountain walls leto the forms they were meant to have, when in the fulness of time the lee tool should be lifted and set aside by the sun. Back two or three miles from the front the current is now probably 1.200 feet dep; but when we examine the walls, the grooved and rounded s, the grooved and rounds we examine the walls, the grooved and rounded features, so surely glacical, show that in the earlier days of the loc age they were all over-swent, this glacier having flowed from 3,000 to 4,000 feel above its present level.

Threading our way back across the crevasses and down the blue chiffs, we snatched a few flow-ers from a warm spot on the class of the ice, plashed across the moraine streams, and were paddled aboard.

What He Knows of Jefferson Davis's Prop-

As to the acceptance by Jefferson Davis of the Beauvoir mansion in Mississippi, Gen. Beauvoir mansion in Mississippi, Gen. Beauvoir mansion in Naw Orleans seemed about evonly divided. Some thought Mr. Davis might never the bequests without any feeling, while others were of the contrary belief, as the circumstances connected with this strange will appeared rather peullar.

"Was the buly who thus betriended the ex-Confederate President regarded as peculiar?" asked the reporter about that,"

"I know nothing about that,"
"How much will the estate amount to?" From the St. Linuis Globe-Democrat,

"How much will the estate amount to?"
"On, the inventory has been flied, and it won't yield the beneficiary much more than \$20,000 or \$40,000."

\$20,000 or \$40,000."

The reports have stated a much larger sum—\$200,000 or thereahout."

Yes, I know, but they were all wrong."

The resistives are determined to contest the will are they not?"

"So I see by the papers."

"What do the lawyers down South think of their chims?"

"On they consider the lady knew what she was about, and could do what she pleased with her money." What result, and the result of the result of

years ?"
None in particular that I know of; although
I have heard he possessed some small means."
Hasn't Mrs. Davis a little monoy in her own right?

ight?" I never heard so." "Mr. Davis has a very pleasant family, has he not?" I have not the pleasure of their acquaint-

"I have not the pleasure of their acquaintance."
Did not his daughter marry into a wealthy
family?"
I do not know, sir."
These last answers were made in such a mannor that the reporter became convinced the subject was an unpleasant one, and later in the day
was assured by a friend of Gen. Beauregard
that the relations between the inther and his
old Consumater-in-Chief, never fraternal, had
not changed. not changed.

In appearance Gen. Beauregard has changed but little in the past few years, and, according to his friends, is in every way the same man of whom the over-confident South Carolinians sung in 1861:

With mortar, Paixhan, and petard, We sout "Old Abe" our Beauregard. Gen, Beaurogard is now receiver of a large bank in New Orleans, and also holds a resition in connection with the nill that forces of the State, which yields a small income.

Fulling.

From the Orleans Republican. We see by the daily papers that the "Jeffer-ionian Democracy "had a State Convention all by them-selves in New York ast Saturity, and nominated will acket. "J. Slack of Orleans" being chosen State Eigh-teer and Surveyor. Now, what on earth is the Jeffer-sonian Democracy, and what does our friend John Slack mow about engineering—State, civil, uncivil, or any other sind?

> Print the Interested.
>
> 7 is last leaves are tailing,
> Failte and fiving,
> Alone the dark are.
> For the tapest to crying.
> The tapes are all fare.
> With the value of despair
> Wither a catting Winter is calling. The leaves to their falling. How fair was their budding; How bright was their deing! What eash he's of clory. The rambox delying. On monthain selves lying. In variety remains!

What wonderful story Their bravers told In scarled and hold; But wan wife the cold They are taking and flying. Yet, once despairing, A how value re singing.
Far down in the earth
Insuring time preparing
fler wonderful birth,
lier ever supprincing.
Reiterant mirth
But for thee, but for thee,
Roje kaz on the tree.
All goes before thee,
All goes before thee,
This remains the sill be t
These remains to rail
These them (all!)

POPULAR LETTERS ON TIMELY TOPICS.

The Howling Green Savings Rask. To the Epiton of The Bus-Sirs A letter

Finehing Flowers, from the Edge of the Majarty Mass of Sec.

Arriving opposite the mouth of the force we dress may be a process to the mouth of the force we dress may be a process to the mouth of the force we dress may be a process to the mouth of the force we dress may be a process to the mouth of the force we dress may be a process to the force and the process of the force and the process of the force of the force we dress the process of the force and the force and the force we dress the force and t

to me, and the office of which I am manager, by name, I rely mon your well-known sense of justice to all parties to sublish my reply.

W. H. B. says that we "must have had earlier internation" than himself that a dividend to the policy holders was about to be paid. Our office was established several years since for the select purpose of prosecuting and collecting claims against insolvent life insurance companies, and, as we represent a large number of "Continental" solver botters, it was our duty to our clients is keep fully posted, and I do not hinck he, or any one electricists is a regardly noted and I do not hinck he, or any one electricists is a time properly to our clientess.

As recards the few charged by us, I think that is a matter belowen ourselves and the parties who choose to employ our services; and, as most of the collections are small, in many cases only a test doilars, it is frequently more to the interests of the policy of the collections are small, in many cases only a few doilars, it is frequently more to the interests of the collections are proposed to be a complete to the collections are small, in many cases only a few doilars, it is frequently may be a considered to the collections are proposed to be compared to the collections are small, in many cases only a few doilars, it is frequently from his called the collections are proposed to be collected to the collections of the leading bankers and microbigate in this and other collections are supported by the collection of the leading bankers and microbigate in this and other than the area of the leading bankers and microbigate in this and other collections are several bours of the leading bankers and microbigate in this and other than the area of the leading bankers and microbigate in this and other collections are several bankers and microbigate in this and other than the collections are several bankers and microbigate in this and other than the collections are several bankers and microbigate in this and other than the collections are several

TO THE EDITOR OF THE SUN-Sir: In my communication, which you print this morning abent " Centinental Life's Divisions," the statement that Continental Life's Dividend," the statement that "the Life insurance Intelligence Bureau must have had earlier information in the matter than I had," might be construed to reflect upon the receiver and others connected with the winding up of the sflairs of that company. Upon inquiry, I may that the report of the receiver was a matter received in his office for several stays below the application was made to the control of the inspection of all the late was mattered general talk in insurance circles. This accounts for the early information which the manuacr of the "Life Insurance Incelligence Bureau" had of the preposed dividend. Intelligence Bureau" had of the proposed dividend. In justice to the receiver, I rust you will publish this.

New York, Oct 10.

New York, Oct 10.

New York, Oct. 10. Autobiographical.

To the Editor of The Sun-Sir: I am one them for an increase. If they (the doctors) could not see it, I would not humble myself enough to ask them. I got past to go to the Soldiers' Home at Dayton, Ohio, and my wite is going with me, as she is nearly as sick as I am-tired out from overwork in taking care of me and earn-

ing a living for both of us.

I had die war rewer as bodly as any of the boys when I tried to cullst. The Captain said I was too small; so be asked me if I could play the dram or fife. I told him I could obstrip so, to make a loss story store, I cults de tried to the could do both; so, to make a loss story store, I cults de tried to the could do both; so, to make a loss story store, I cults de tried to the could do both; so the story store it entire to the could do both; so the story the could be so that the

lost my laft eye at Brandy Station, sind not my send to terribe situation at Noottsylvania. I never left the resident this once, and that when I was in a hospital at Latte York.

My grandfather was Capt Enhraim Whitaker of the Revolutionary war. He was second in command of the party that surprised the British idea. Prescott in his own headquarters, engaged him thed him in the boat and rowed back with muffled oversthrough the British fleet. That's a perty good to corf for me's grandfather.

With kind respects to all mained and disabled soldiers, Josew W. Whitake.

Ex. Musician, to K. 19th Mass. Vol. P. S. —All old, disabled soldiers can call and see me before I go, at 340 hast Thirty-fith street.

To the Editor of The Sun-Sir: The following lines are the expression of a lew thoughts of mine in connection with the threats be exclude under the dominent recently errored by Mr. Field: Destroy not the Stone; let it stand there remaining.

Let stend as it is, without word of complaining, A monument, true, yet a shart of intrame. For that is the shot where proud André expired. And well may a monument mark the glad place. While over its bareness in shame thus attired

Is mantied thereon his death of disgrace. Destroy not the stone, for the time is fast fleeting; Yes years quickly come and as quickly away.

The stories and the wind with three-sant hard beating.
Will wear down the column to hopeless decay.
Yet still while it stande the remember its bearing;
On memory brand it with fearts all a fired;
Remember 'twas there in all historys declaring.

That freedom survived and that bondage expired!

Old Advice Renewed.

To the Epiton of The Sun-Sir: In the State of Missouri there are over 2 000,000 acres of good farming lands that belong to the United States Governcent, and can be had by settling on them and paying the ment, and can be had by setting on them and naying the small fee for surveying, which does not exceed \$20 for 100 acres. The time before the floveriment gives a deed of the land is only five years, and the crying need in our great State is people to occupy these lands and settle up the country. Now, would be not be well for the laboring men or New York to investigate this, and strike while the iron is hot for a home for themselves and their families? The time is soon coming when these lands will all be taken, and the possessors of them will be independent of hard times.

St. Lotis, Oct 5.

Cornell and Kelly.

TO THE EDITOR OF THE SUN-Sir: About TO THE EDITOR OF THE SUN-Sir: About half past I o'clock this afternoon I rede down town of the Metropolitan Elevated Railroad opposite Mr. Alongs M. Cornell, the Republican numines for Governor. Ha was with a irload. The train stopped on Churren street, below Cortlaint, and waited for an up train to pass. Right back or Mr. Curnell at that time, on the side of a hune, was a large sign, which read:

"Regular Democratic Hopoblican nominations for Governor, John Kelly, &c."
Mr. Chrinell looked us. It for some moments, and finally called his trient's attention to it. They both langual and enloyed the joke. Let the Kellyttes take now that their conduct suits the Royablicans exactly.

AN ANT KELLY DEMOCRAT.

Bad News from Stamford. TO THE EDITOR OF THE SUN-Sir : It is not a fact that we have here in Stamford 2,000 or more drunken husbands to be looked after. Probably we haven't more than haif that many, although it is thought by some that, in consequence of the "no incense" system, the number in consequence of the strength of the consequence of the soul brimstone have been eliminated from Since flee and brimstone have been eliminated from Sospel practicity by our clerry, sin, in still is hideousness, is rampant, and Satan's kingdom is rar, very tar, from being demolished. Although we have a score of ministers, Siamford is sadly in want of some fearless greather, who would probe imquity to the bottom, and cure moral disease.

Bianson, Oct S.

Pilfering on Worth Street. To THE EDITOR OF THE SUN-Sir: I am engaged in huaness in Worth street, near Chatham square, and have been an eyewitness of a system of plundering which is in constant one aften on this street, via: the desing room wagons by a gaing of young theres, when ages range from to to 15 years of age. I have affect the attention of the police to this fact atoms times, but they are powerless to prevential ascent officer is closely watered by the young robours, and, their leads being so long, they cannot prevent it. A STOREGEREE.

Another Truly Good Man.

To THE EDITOR OF THE SUN-Sir: If there To THE EUTOR OF THE SUN-SO: It there is any other man in the United States that deserves the title of froit Good, it is therefore Result of the Stapenny Savings Stank, because Judge Weathrook and it would be not be made accorded by the found depositors, and the truly goest beneat Richard Smith could not do much more included the feet appointed receiver instead of Mr. Robert Weathrook and the feet appointed receiver instead of Mr. Robert Weathrook and the feet appointed receiver instead of Mr. Robert Weathrook and the feet appointed receiver instead of Mr. Robert Weathrook and What I want The See to find out is when we are going to have another dividend.

Poor Derositor.

An ex-Bootblack's Testimony. TO THE EDITOR OF THE SUN-Sir: Having men in today's sun that the fight hasn't rided yet be-tween Donovan and Connor and Cavanagh about the Grand Duke Theatre, I can say of my own know the that Nessra Comor and Cavanish are the thing of the theatre. I thus the thing of the theatre is the thing of the